

The Divinity of Christ.

BEING THE
SUBSTANCE
OF A
DISCOURSE
Deliver'd in DUBLIN,

In the YEAR 1746.

By J O H N C E N N I C K.

*Every Tongue shall confess, that Jesus Christ is Lord,
to the Glory of God the Father, Phil. ii. 11.*

*Therefore let all the House of Israel know assuredly,
that God has made that same Jesus whom ye have
crucified, both Lord and Christ, Acts ii. 36.*

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MATT. xvi. 13 and 15.

*Jesus ask'd his Disciples, saying, whom do
Men say that I the Son of Man am?
—Whom do ye say that I am?*

THE chief Reason why our Saviour is
so slighted, and why his Words are of
so little Weight with the greatest Part
of Mankind, is, because they don't
know who he is. And even among those who
are call'd by his Name, and read his Scriptures
daily, there are not many who heartily believe
in Him.

From hence it is, that some when they speak
seriously, or talk of Religious Matters, chuse as
little as possible to name Jesus Christ, or his Merits
and Redemption, but rather mention God Al-
mighty, Our Maker, The Divine Being, &c.
And the more is the Pity, it is often look'd upon as
ridiculous, to speak of our Saviour as the true and
very God; and such as venture to do it, must ex-
pect to be scorn'd, jeer'd, and laugh'd at for it;
and will surely be as speckled Birds, and as Fools
in all Company. And thus, for Want of true
Faith in him, Ministers, People, and whole Coun-
tries, by little and little, leave the Primitive Doc-
trine of Christ, and get into a Sort of refin'd Hea-
thenism; and this, I fear, is too much our Case in

these Realms, where once the Churches look'd upon the Redeemer as their *only Lord**, and water'd this Doctrine with the Blood of some Hundreds of Martyrs, and upon which our *English Church* solemnly professes to be built, in all her Articles and Homilies.

In opposing Superstition and the unreasonable and unscriptural Principles of a degenerate Church, some have unawares denied the Faith, and rush'd into Infidelity, and a modest Sort of Atheism. To prevent my Christian Brethren from this, I endeavour, if possible, to be a Means; and therefore have chosen this Text, which are the Words of our Saviour to his Disciples, and which I will speak of in Order.

Our Saviour knew what was in Man, and needed not that any one should teach him; but, to prove his Disciples, he once ask'd them, *Whom do Men say that I the Son of Man am?* they answer'd, *Some say thou art Elias, others say thou art Jeremias; and some think thou art John the Baptist, or one of the old Prophets risen from the Dead.* How confused were many at that Time, and how few thought right! But it seems much the same even now, for see how all Men differ in their Judgments about him. The *Turks* say, he was a just Person, a Prophet of God, but no more. The *Jews* are divided, the most Part look upon him as a Deceiver, and the very Destroyer of their Religion and Country, and don't like to hear of him, while a few less rash think better of him; but none will bear to hear that he is the Lord *Jehovah* in them is that Scripture fulfilled, *He came to his own, and his own received him not,* John i. 11.

* See the Hymn after the Communion.

i. 11. Among the Nominal, or so called, Christians, Men who confess the Truth of the New Testament, how many Opinions are there? Some look upon the Son of Man as a Prophet, an Apostle of God, the last and greatest of all the Seers, or one of the highest of the Principalities, whom God has honour'd and appointed to be the Founder of our Religion and Patron of Christianity; which Religious Order he stor'd with divine and wholesome Laws, perfected its Precepts, lived in it a holy Life, as a Pattern and Example; and, at last, after he had been a Preacher of the best Doctrines and solid Morality, died a Martyr for his Religion. There are others who think him still more, and conclude that, *No Man could do the Miracles that he did, except God was with him*; and these can easily consent that he is the *Son of God*, and no mere Man, but nevertheless will have a God, whom they call the Father, greater than he, and above him; and are far from meaning Jesus, when they read or speak of God Almighty; neither do they worship or pray to him, as the Lord of Heaven and Earth, *Jehovah*.

From whence proceed these different Principles of Christ? Why from hence, *being ignorant of the Scriptures and the Power of God*. If they had known the Scriptures, they would answer chearfully when ask'd, *What do ye think of Christ? He is the LORD, the Lord from Heaven, the I AM; Him, which is, and which was, and which is to come, the God of our Fathers, the Lord God Almighty*; for thus the Scriptures preach him every where. And had their Hearts ever been enlightened by the Father; had they ever been taught of the Holy Ghost, or felt the Power of God upon their own Souls, they would
confess

confess with *Thomas*, *Thou art my Lord, and my God!* Or with *St. Peter*, *Thou art the Christ the Son of the Living God!* And, in another Place, *Depart from me, for I am a sinful Man, O Lord!* Luke v. 8.

Thus it is then; that Men are prone to err, and judge according to their own weak Reason, that neither the best Confessions of Faith, Creeds, Articles, Homilies, Liturgies, nor even the Scripture itself, without the Illumination of the Holy Spirit, can make them think rightly, or believe worthily, of *the Son of Man our Lord*.

What will be most proper to be considered in this Discourse, will be,

First, The Divinity of Jesus Christ, and his eternal Being and Supremacy before all Worlds; of all which he is the Maker, Lord, and Up-holder.

Secondly, The Doctrine of his Humanity, or that Mystery of Grace, his holy Incarnation; and for what End he was made Man, and suffered Death.

Thirdly, The hearty Confession of a truly Christian Man.

I shall confine myself to speak only as the Oracles of God, and to say none other, in Defence and Proof of these Things, than what *Moses*, the Prophets, the Psalms, and Witnesses of Jesus have before spoken. The Church, which is the Pillar and Ground of Truth, has always received the Testimony of the Scriptures; and we know, if any Man hear not these, then neither would he be persuaded, though one rose from the Dead. Where
some

some have dared to question their Veracity and Truth, and ventur'd impudently to jest or trifle with the Words of God, against their own Conscience, such I leave to the *Judge of all the Earth*, who in *that Day shall Judge the Dead, out of the Things written in the Book*; and on Purpose I will speak only to those who receive the Scriptures as *the true Sayings of God*.

I believe no one can read the Bible and count Christ's Divinity a new Doctrine; for then he must have Eyes and not see, and Ears and not hear, since all the Prophets have witnessed of him, and put it out of Doubt, that he is the same that appeared to the Fathers, *The Holy One of Israel, the true God and eternal Life*; and this will be plain from what follows:

It is said, in the 18th Chap. of Gen. *The Lord appeared to Abraham, that Abraham saw him, that he pleaded with him, that the Lord went his Way from communing with him, &c.* In the 26th Chap. it is said again, *The Lord appeared to Isaac*: And in the 32d Chap. *He met Jacob, wrestled with him, gave him a new Name, &c.* And Jacob said, *I have seen God Face to Face*; and from hence he was called, *The God of Abraham, the God of Isaac, and the God of Jacob*, i. e. the God who appear'd to them, whom they serv'd, and who blessed them.

In like Manner he appeared to *Moses*, not only when he was hid in the Rock, and the Glory of God passed before him, and he saw *the Back-parts of Jehovah*, but it is also said, *he saw the Similitude of God more than other Prophets, and spake with him Face to Face, as a Man speaketh with his Friend*, Exod. xxxiii. 11. Numb. xii. 8. So *Manoah and his*

his Wife saw God, Judg. xiii. 22. So Joshua saw the Lord and worshipped him, as the Lord of Hosts, Jos. v. 14. Micaiah says, I saw the Lord, 1 Kings xxii. 19. Isaiah says the same, I also saw the Lord, Isa. vi. 1. And Daniel says, I beheld the Ancient of Days, Dan. vii. 9. After all which our Saviour affirms, No Man has seen the Father, John vi. 46. Him whom you say is your God, no Man has seen at any Time, John i. 18. 1 John iv. 12. But then who was it that appeared? Whom did Moses and the Prophets see? It was Jesus Christ: All saw him and spake of him: All the Scriptures testify of him, John v. 39. He is the Lord, Acts ix. 17. He is the Almighty, Rev. i. 8. He is the true God, 1 John v. 20. He is the only Lord God, and our Saviour Jesus Christ, Jude, ver. 4.

This Job knew well, when he said, God shall stand the latter Day upon the Earth, whom I shall see in my Flesh, Job xix. 25. 26. And David, throughout the Psalms, calls him, My Lord, my Saviour, my Light, my Redeemer. The Lord is my Shepherd, Ps. xxiii. The Lord is my Rock, Ps. xviii. 2. We know our Saviour applies this to himself, and says, I am the Good Shepherd, John x. 11. St. Paul also says, The Rock is Christ, 1 Cor. x. 4. Even the unutterable Name which God nam'd to Moses, out of the Bush, (and which is looked upon as the most dreadful and sacred of all the Names of God) our Saviour appropriates to himself, and for which Cause the Jews were about to stone him: See John viii. 24 and 58. Should we search diligently the Prophets and the Psalms concerning Jesus, we should soon see, that the Saviour born to us, is Christ the Lord: The Son given to us is the Mighty God, the Everlasting Father, the Most Holy, the Redeemer,

deemer, the God of the whole Earth, Luke ii. 11. Isaiah ix. 6. Dan. ix. 24. Isaiah liv. 5. Yea, Isaiah, who on Account of his great Insight into the Person and Kingdom of Christ, has been call'd the Evangelical Prophet, boldly asserts, He is God, and there is none else, the Lord, a just God and a Saviour, and there is none besides him, Isaiah xiv. 5, 21, 22. It is to the Son David saith, Thy Throne, O God, is for ever and ever; a Sceptre of Righteousness is the Sceptre of thy Kingdom, &c. Thou, Lord, in the Beginning, hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands; they shall perish, but thou remainest; and they all shall wax old as doth a Garment, and as a Vesture shalt thou fold them up, and they shall be changed, but thou art THE SAME, and thy Years shall not fail, Heb. i. 8, 9, 10, 11, 12. Isaiah, when he saw his Glory afar off, knew he would, one Day, tabernacle with Men; and had foretold his Name shall be Immanuel, Isaiah vii. 14. or, as St. Paul hath it, God manifest in the Flesh, 1 Tim. iii. 16. So Micah, speaking of God's Birth in the World, says, concerning his eternal Existence, His Goings forth have been of old, even from Everlasting, Micah v. 2.

But why need I to use so many Arguments, or bring more Proofs, to make it clear, that this Doctrine of the Son of Man's Godhead is according to the Scriptures, since *His Name is above every Name that is nam'd in Heaven, Philip. ii. 9. and since, All the Angels of God, or all the Elohims or Gods worship before him: And the whole First Chapter of the Epistle to the Hebrews was written to prove the same Thing, namely, that Jesus is no Created Being, no Angel, in the common Sense,*

no inferior Deity, but the Maker and Supporter of all Worlds and Creatures, the very Essence and express Image and Person of God, whom all Creatures and Angels serve, and before whom all the Gods fall down and worship.

That he is more than all Prophets and Sons of God, is evident also from *Heb. iii. 3.* *This Man is counted worthy of more Honour than Moses, in as much as he who has builded the House, has more Honour than the House, because he built the House, which House we are; and is before all Things, and Author of all, whether Angels, Principalities, Thrones, or Men, visible or invisible; and is Heir and Inheritor of all, supporting them by the Word of his Power; God over all blessed for ever!* *Heb. i. 2, 3. John i. 3. 10. Rom. ix. 5. Rom. xi. 36.*

But, to say no more, if he be not God, verily and truly, How can we blame the Jews for going about to stone him? Or how can we say, *With wicked Hands they have crucified and slain him?* Since their Reasons for it were, Because of Blasphemy, in that *He being a Man made himself God,* *John x. 33. And because he said, before Abraham was, I AM,* *John viii. 58.* And this was their Accusation before Pilate, *He ought to die, because he made himself the Son of God,* *John xix. 7.* My dear Brethren, there is no Medium, either he is God, or a Blasphemer: If he be God then give him his Honour, and serve him as God; and, if not, then don't be any longer call'd by his Name: Openly join the Turks and Jews, and cry out, *Away with him from the Earth! We will not have this Man to reign over us!*

So sure were the Cloud of his Witnesses, and the

the noble Army of Martyrs, of the eternal Divinity of their Master, that they would know no other, preach'd no other, but agreed to publish thro' the Earth, the Doctrine they had receiv'd of their Head. *All Men must honour the Son, even as the Father: He that honoureth not the Son, honour-eth not the Father,* John v. 23. *He that is not in the Doctrine of the Son, he is without God, he is an Atheist,* 2 John 9. Among the faithful Assertors of this true Doctrine, St. Paul is particular; he tells the *Ephesians*, at that Time that ye were without Christ, ye were without God in the World, Ephes. ii. 12. And again, *In him dwelleth the whole Fulness of the Godhead bodily,* Col. ii. 9. But all this we have immediately from the Lord and Bishop of our Souls himself: For when Philip wanted once to see the Father, of whom he had heard Jesus say so much, and thought then he should be fully satisfied, our Saviour said to him, *Philip, Have I been so long with you, and have you not seen me? He that seeth me, seeth the Father: I am in the Father, and the Father in me,* John xiv. 9, 10.

The whole Book of the Revelations teacheth us, that *Jesus is he, which is, and which was, and which is to come, the Almighty: He who is God and the Lamb in the Midst of the Throne: He before whom all sing and worship upon their Faces, casting down their Crowns to the Ground at his Feet, because he has been slain: He who is the King of Kings and Lords of Lords: He who shall judge the World, and is the First and the Last; and who is as St. Peter and Paul declare him, The Lord of All!* Acts x. 36.

I pass by, on Purpose, many Places of this Kind; because if I should bring all the Proofs

which could be brought, to shew who the Son of Man is, I must then bring all the Bible, for all testify of him, all confess him the Lord, beside Martyrs and Confessors, without Number, *who all sung their Hymns, according to Pliny, to one Jesus, whom they (i. e. Christians) honour'd and worshipp'd as God*; and this the venerable Council of Nice confirm'd, and all the Churches of Christ in the East and West, and in every Age, both receiv'd and preach'd this Doctrine: For upon this Rock is the whole Universal or Catholick Church built, and the Gates of Hell shall not prevail against it. These Scriptures, however, may be enough to prove, That Jesus is indeed the everlasting Lord God, who made Heaven and Earth, the One God spoken of by all the Prophets, the Supreme Maker and Ruler of all Worlds, and who with all his Greatness and Majesty, is Jesus Christ our Saviour.

Now I come, *secondly*, to speak of the Humanity of the Most High, and for what End God humbled himself to put on our Nature; and this is well express'd in the Words of the *Ninene Creed*: *For us Men, and for our Salvation, he came down from Heaven, and was made MAN*: Or in St. *John's Gospel*, after he had asserted the Word, or *Logos*, was God, and without him was not any Thing made that is made, he says, *And the WORD was made FLESH*, and dwelt among Us, *John i. 14*. And the same Apostle even determines hereby, who are of God: namely, those who confess him in the Flesh, and forbids to believe or receive any other Doctrine, because he says it is of Antichrist, and of the false Prophet, to deny him in the Flesh, 1 *John iv. 2*. Since then

then this is so material a Matter, let us give the more earnest Heed to it, for no Mystery of Grace or Power is greater or more sacred than this, *God manifest in the Flesh*. As surely as Jesus is very and essentially God, equal to the Father, and the Holy Ghost, in the blessed Trinity, so also is he very and true Man, *Flesh of our Flesh, and Bone of our Bone*, and became like us in all Things, Sin only excepted. This was needful, for else he could not have suffer'd or died; and in this Respect, he who was God, and thought it no Robbery to be equal with God, humbled himself, and was in Form of a Servant, and differ'd nothing from a Servant, tho' he was Lord of all: And in this Estate it was true, the Father was greater than he, and every Angel higher than he, since for the Suffering of Death he was made a little lower than the Angels, *Heb. ii. 9*.

Here then come and worship, and adore, and be astonish'd all who hear me! to see him who made you, and is the very Image and Brightness of the Father, made a Man, and appearing in the Likeness of sinful Flesh. See him, before whom the Seraphims cover'd their Faces in their Wings, now the Son of Man, and the Offspring of *David*. He humbles himself, and appears in our Nature and Image, when we had lost and forfeited his. He lays by all the Glory of a Son, and is a Servant under the Law, that we who were Servants, might receive the Glory and Honour to become Sons of God. Here then see how he loved us! He did not stoop to be an Angel, or wear the Form of a Seraphim, tho' that had been amazing Humility, but stoop'd yet far lower, and became *Man*! Why this was necessary, and why God would

would vouchsafe so to abase himself was, That as by Man came Sin, so by Man might Sin be taken away: That as by one Man's Disobedience all became Sinners, so by the Obedience of one Man, all might become righteous. Redemption was his divine Aim thro' the whole; and therefore, when he saw Sin enter into the World, and beheld the dreadful Effects of it upon every Creature, and knew how the Curse, and Death and Hell, would ruin justly all Mankind. He pitied us, or, as it is express'd in *Ezekiel*, *Saw us in our Blood, and had Compassion on us*. He knew he had not made us to destroy us, *nor could delight in the Death of a Sinner*, or even bear to see us lost without Help. No, far be such Thoughts from our Hearts, *He lov'd us with everlasting Love*, and resolv'd to be our Saviour: His Heart yearn'd over us, and was touch'd with our Miseries and sad Estate; and tho' he knew before Hand, what it would cost him to save us, with Equity, and to bring us out of the Hands of the Enemy, with Righteousness, yet he determin'd, cost what it would, to save us. He foresaw what he must endure in our Stead, what Horror and Distress he must sustain in making an Atonement for us; considered how our Punishment would make him sweat Blood, and endure the Pangs of Hell and Death, yet he was bent upon our Delivery, and *saw of the Travail of his Soul, and was satisfied*.

This was then the great End of our Lord *Jehovah's* Incarnation, that he might be capable of dying for his Church, and suffering in our Stead, and so clear, and absolve, and justify us before his Throne, and reconcile us to his Father and our Father, and make up our Breach. Here at once
he

he makes all his Angels see how he loved us ; and to make a perfect and infinite Amends and Satisfaction, he decrees to offer up himself, and *bear all our Sins in his own Body on the Tree.* He knew no Creature could undertake this Work, nor indeed would he trust any one with the Souls who were so precious in his Sight, or hazard their perishing eternally, through the Default of him to whom he should trust the Redemption. *He only was worthy in Heaven and Earth, and under the Earth, to be the Saviour ;* and therefore when the appointed Time came, the Day of God's Vengeance, he got down ready into the World to meet the Storm, and drink up the Curse, in his own Flesh and Blood. Therefore he uses that Similitude in the Gospel, *I would have gather'd you as a Hen gathereth her Chickens under her Wings.* We know how the careful Hen behaves, when the Sky low'rs and threatens a Storm, she spreads out her Wings over her Chickens, and sits contented in the Shower and Tempest to shelter and screen them ; and often it has been seen, that a Hen has really died and perished over her Young, when the Storm of heavy Hail or Rain has been great: But now forget where you are, and let me lead you to Mount Calvary, and I will shew you the Antitype of all this and greater Love: There Jesus, *the God of all Flesh and Shepherd of the Sheep,* when he saw the Wrath, like a black Cloud, low'r, or, as he says in the Psalms, *When the Water-spouts of God threaten'd,* he made ready, put on our Nature, and stretch'd out his Arms upon the Cross, as the Hen stretches out her Wings, and calls to all his guilty Children, *Come unto me: Turn ye to the Strong Hold, till the Wrath be overpast ;* and there

there does he die in the distressing stormy Wind and Tempest: The Billows went over his Head, the Sword of the Lord awak'd upon him, and the deep Waters enter'd his Soul; but there he hung amidst all, that he might be a Hiding-place to his People, a Refuge and Sanctuary to his guilty Flock, and did not grudge to die, *treading*, as it were, *the Wine-press of the Wrath of God*, so he might thereby but spare the Souls, and gather them to him as a Hen gathereth her Chickens under her Wings; and this is true, whoever flies to him, or escapes to that Shelter, shall be safe, they shall find a Rest for their Souls. This was his Aim in becoming a Man, his Design in tabernacling among us, *that to him shall all Flesh come*; and that whosoever would come to him, should find everlasting Life; This many thousand Souls find true daily, and experience in their Hearts, assuredly, that they are safe in him, and no Man shall pluck them out of his Hands. O blessed Refuge? O happy Refugees? Would to God that all who hear me this Day, had found him their Strong Hold, their Place to flee to in Time of Trouble, and knew his everlasting Arms were over them, to shelter and bless them, and underneath to keep them, lest they should fall. Would to God all that are here did hereby perceive the Love of God, that he laid down his Life for us! Would to God that all Overseers, Ministers, and Shepherds, in the Service of the Chief-Priest, would but hence learn, how God loved the World, and would not spare any Pains, or Cares, or Labour, Night or Day, to help and feed the Church, which God purchas'd with his own Blood, but let all Men see, by their Diligence and Concern
for

for the Salvation of Men, that they believe in their Hearts what they read and confess with their Lips, concerning the Love of Christ, and this his merciful and glorious Redemption. Whoever have known him, have known him God Almighty: and of this their inmost Heart is persuaded by the Holy Ghost; and whoever have got his Redemption, are out of Doubt that their Sins have been wash'd away, and their Raiment made white in the Blood of the Lamb. 'Tis such who worship him as their true Lord and Saviour; and such only can properly answer to his Question, *Whom do you say that I am?* These without Hesitation, without much Time to reflect, and, without all Doubt, know, and can answer, *Thou art Christ the Son of the Living God! Thou art the Lord! Thou art my Lord and my God!*

This brings me to the *Third* Thing proposed: Since this is the Confession of a true Christian Man, to answer to that Question of the Lord Christ, *Whom do you say that I am? Whom dost thou say that I the Son of Man am?* Here the Believer in not at a Loss, he believes Jesus Christ is his God and Maker, and has sav'd him, by dying for him in his Flesh; else he believes nothing at all, and is not worthy to be call'd by his Name; and even his calling him Lord, Lord, is taking his Name in vain. But, as I said, a Believer, a true Christian, a Child of God, a Disciple or Follower of Christ, is one who has not satisfied or contented himself with the Name of a Christian, or with Hearing the Gospel of Salvation, or with performing pious Deeds, or good Works, &c. alone, but has obtain'd of the Holy Ghost a Living Faith in the Godhead and
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Blood

Blood of our Saviour, and knows and feels that all his Sins and Offences are pardon'd and done away, and he is justified justly by Christ's Death, who gave himself in his Stead, and suffer'd and underwent his Curse to save and redeem him. This he firmly depends upon and is comforted, and lives a happy and good Life, to the Honour of the Holy Name which is named upon him. Nor is such an one afraid or ashamed to acknowledge Jesus before Men; nor will that God, in whom he believes, be ashamed of him before the Angels, when he shall come the latter Day in the Glory of his Father: But here, in an adulterous Generation, where Men do not love him, nor live to please him: Here where Satan's Seat is, and where many despise the Foolishness of the Preaching of the Cross, he continues a Witness of the Lamb; and when ask'd, *Whom do you say that Jesus is?* can make this happy Answer, *I believe he is the God of the whole Earth, my Saviour and my Redeemer!*

I believe that *Jesus Christ* who was born in *Bethlehem* of the *Virgin Mary*, who suffer'd under *Pontius Pilate* without the Gates of *Jerusalem*, is verily truly and eternally God, the same Person all the Scriptures mention and treat of, and whom all true Believers in all Ages have known and worshipped, as the Holy One of *Israel*, the God of all Mankind.

I believe God, the whole Godhead by him made Heaven and Earth, and all Worlds, Things visible and invisible; that he made me Body and Soul, and saw me from his Throne in my sinful Estate, and lov'd and pitied me, and, in due Time, was a Man for my Sake; and by his Obedience and meritorious Life and Death, has now
ully

fully aton'd for all my Misdeeds and Sins, and made me thereby just in the Sight of God, the whole blessed Trinity. I believe this Jesus Christ is my God, my Lord, my Righteousness, my Holiness, my Redemption; the only Wisdom which can do me Good; my Saviour in Time and in Eternity; and I will hereon venture my Body and Soul for ever and ever.

I believe also and confess, that tho' I have been unworthy of his Mercy, and no more deserv'd his Favour, that yet out of his free Grace, his Holy Spirit has awaken'd and call'd me out of all my Sins, and made me to be concern'd about my eternal State, and a-thirst for Mercy and Righteousness; that then it pleas'd the Son of God, my Saviour, to reveal his Love in my Heart, and to manifest himself to me, so that now I know I am his, and he is mine. He loves me and I him; and whether I live or die, I am his, *who both lived and died, and rose and revived, that he might be the Lord both of the Dead and of the Living.*

I believe when I depart out of this World, I shall go to him in Peace; and when my Pilgrimage and Warfare is ended, I shall find a Rest with him upon his Throne; and without tasting Death, his Angels shall carry me to his Bosom, and I shall enter by the Gates into the Paradise of God, and follow him upon the *Mount Sion* with the Church of the First-born, and with the Spirits of just Men made perfect; with whom I shall sit down in white Raiment in the Temple of God, and go no more out.

I believe that a Day shall come when all People shall see the same *Jesus* that was crucified, coming in the Clouds; and then every Tongue shall confess

fess his Divinity, and every Knee bow before him,
 who then shall appear in his Father's Glory with
 all his Saints and Angels; and shall himself judge
 the World in Righteousness, and save whom he
 will. In that Day it shall be out of Doubt who
 the *Son of Man* is: For Heaven, and Earth, and
 Hell shall know he is the only Potentate, the God
 of Gods, and Lord of Lords; and all those that
 would not have him to reign over them, shall flee
 before him. Then I believe he will confess me,
 and not be ashamed of me; and on this I depend
 with all my Heart: To Him with his Father, and
 my Father, and to the Holy Ghost, One God
 blessed for ever, be Salvation and Praise, hence-
 forth World without End. *Amen.*

I believe that a Day shall come when all People
 shall see the same Jesus that was crucified, coming
 in the Clouds; and then every Tongue shall con-
 fess him Lord of the Dead and of the Living.
 I believe when I depart out of this World, I
 shall go to him in Peace; and when my Pilgrimage
 and Warfare is ended, I shall stand a King with him
 upon his Throne; and without tasting Death, his
 Angels shall carry me to his Room, and I shall
 enter by the Gates into the Paradise of God, and
 follow him upon the River of Life, and with the Spirit of his Son
 of the First-born, and with the Spirit of his Son
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